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Jerusalem by the Romans. An interesting feature is the careful examination of the allusions to Edom in the prophetic writings. The burden of Dumah (Isaiah 21:11-12) is translated and explained in a rather novel manner, use being made of the evidence of the cuneiform inscriptions; and the supposed reference of Deutero-Isaiah to Bozrah in the sixty-third chapter is called in question on the ground of the uncertainty of the text. Dr. Buhl inclines to the emendation advocated by Lagarde and Duhm *Me'adham* instead of *Mē'edhôm*, which widens out the prophecy into a general prediction of judgment.

W. T. S.

The Sabbath. Series of Bible Class Primers, edited by Prof. S. D. F. Salmond, D.D. By the EDITOR. Edinburgh: T. & T. Clark. Imported by Chas. Scribner's Sons, New York, 1894. Pp. 110. Price, 25 cents.

This is another volume to add renown to the Series, which already is well known and much used. Much new light is thrown upon the matter of the Sabbath, generically considered, by the incoming knowledge about the customs of Israel's neighbors and predecessors. And perhaps there is also need of a restatement of the relation of the Christian Sunday to the Jewish Sabbath, while a resumé of the Sabbath teaching and observance in both Testaments is an excellent thing. These are the three matters presented and briefly discussed in this primer. Extracts giving the substance of the material, and the author's view of it, will be found elsewhere in this number.

Professor Salmond has given the evidence concerning a pre-Mosaic Sabbath among non-Hebrew nations quite impartially, but when he comes to speak of their relation to the Jewish institution he denies it its true influence and importance, apparently for fear he will detract from the prevailing view that the Sabbath was a unique and divinely-given institution of the chosen people. He says that if the analogy were established between the Hebrew and the non-Hebrew sacred days, it would not rob the Hebrew institution of its divine origin and significance, and certainly it would not, but he affirms that the analogy is not established, and he feels much more comfortable that it is not. But is Professor Salmond surely right that some of the non-Hebrew nations, before and after Moses' time, did not have essentially a Sabbath observance in the Old Testament sense? The evidence is pretty strong, as the author himself adduces it, against the decision which he himself reaches concerning it, and in favor of an essential extra-Hebrew Sabbath. This would require a modification of prevailing views of the historical Sabbath—it would lose its uniqueness, but it would still be true that Israel had higher and larger ideas of Sabbath observance than her neighbors; that the Sabbath meant more to and did more for the Hebrews than for other nations.

The exhibit of the Sabbath, as found in the Old and New Testament literature, is excellently done, and will be found very useful. One does not know where to look for a similar exposition. The author's views as to Christ's attitude toward the Sabbath as he found it observed among the Jews of his

time, are in accord with current views, and quite likely are the true understanding of the matter. As to Paul's attitude toward the Sabbath he takes a moderate view, that Paul did not urge them to give up Sabbath observance, but not to perform it with Judaic rigor and emphasis. Others think Paul was much more radical in his idea of the Sabbath. Professor Salmond explains correctly the way in which Sunday superseded the Sabbath when he says: "No word of Christ, no decree of the apostles, is on record abrogating the seventh day and appointing the first." And had there been such, it presumably would have been put upon record. "Rather was it by a gradual way, under the sense of a divine propriety and the suggestions of apostolic practice," that the change came about.

The great majority of people need to read carefully a good historical and ethical exposition of the Sabbath, both in its Jewish and in its Christian form, and perhaps we still need to ask ourselves more precisely, what is the nature of the Christian Sunday, as derived from its predecessor, the Jewish Sabbath, and as derived from its own peculiar occasion and significance.

C. W. V.

Die juedische Litteratur seit Abschluss des Kanons. Von DR. J. WINTER und DR. AUGUST WUENSCHKE. Erster Band.

This is the more important half of an anthology of Jewish literature since the close of the Canon. It is appearing under the joint editorship of a Jewish rabbi and a Christian theologian, with the coöperation of several other distinguished scholars, among whom are Dr. Fürst, the lexicographer, and Dr. Hamburger, the author of the well known Jewish Cyclopaedia. As this volume deals exclusively with the literature of the Hellenistic and Talmudic periods, it is full of interest for biblical students, since that literature is throughout directly or indirectly connected with the Hebrew Scriptures. Many curious specimens of early Jewish exegesis are to be found in its pages. The extent of the ground which it attempts to cover can only be estimated by those who have gone over part of it themselves. The editors have tried to deal in this part of their work with the so-called Apocrypha, the writings of Josephus and Philo, Jewish Apocalyptic literature, the Targums, the two Talmuds, the earlier and later Midrashim, and the small tracts appended to the Talmud. The value of the book consists principally in copious translations from the Talmud and the Midrash and the literary introductions which are interspersed. Much use has been made, of course, of the *Bibliotheca Rabbinica* of one of the editors, but still there is much fresh matter, including specimens of *Mechilta*, *Sifre*, *Sifra*, *Tanchuma*, and *Jelammedenu* by Dr. Fürst. The execution is weakest, as might be expected, in the treatment of Hellenistic and Apocalyptic literature. No specimens are given from the *Wisdom of Solomon*. But little is quoted from the *Book of Enoch*, and that is reproduced from the translation of Dillmann issued in 1853, no notice being taken of the Gizeh fragment. The absence of indexes, especially of an index of texts illustrated,